Rather to wonder at the things you hear, Than to work any. Will you rhyme upon't, And vent it for a mockery ? Here is one : *Two boys, an old man twice a boy, a lane, Preserv'd the Britons, was the Romans' bane.*

LORD. Nay, be not angry, sir.

POST. 'Lack, to what end ?
Who dares not stand his foe, I'll be his friend : For if he'll do, as he is made to do, I know, he'll quickly fly my friendship too. You have put me into rhyme.

LORD * Farewell; you are angry.

[Exit.

POST. Still going ?—This is a lord[1] ! O noble misery !
To be i' the field, and ask, what news, of me ! To-day, how many would have given their honours To have sav'd their carcasses ? took heel to do't, And yet died too ? I, in mine own woe charm'd %

wonder, then tells him in another mode of reproach, that wonder is all that he was made for. JOHNSON.

1 — This is a lord!] Read: This a lord! HITS ON.

[2] — I, in mine own woe chann'd,] Alluding to the common superstition of *charms* being powerful enough to keep men un hurt in battle. It was derived from our Saxon ancestors, and so is common to us with the Germans, who are above all other peo ple given to this superstition; which made Erasmus, where, in his Moriae Encomium, he gives to each nation its proper cha- racteristick, say, "Germani corporum pro'ceritate et magise cog- ixitione sibi placent." And Prior, in his Alma :

'•* North Britons hence have *second sight;* " And *Germans free from gun- shot jight"*

WARBURTON.

See vol. xi. p. 271, n. 6. So, in Dray ton'sNymphidia : [6] Their seconds minister an oath [Which was indifferent to them both, [e] That, on their nightly faith and troth,,
" No *magick* them supplied; [6] And sought them that they had no *charms*
* Wherewith to work each other's harms,
* But come with simple open arms
" To have their causes tried."